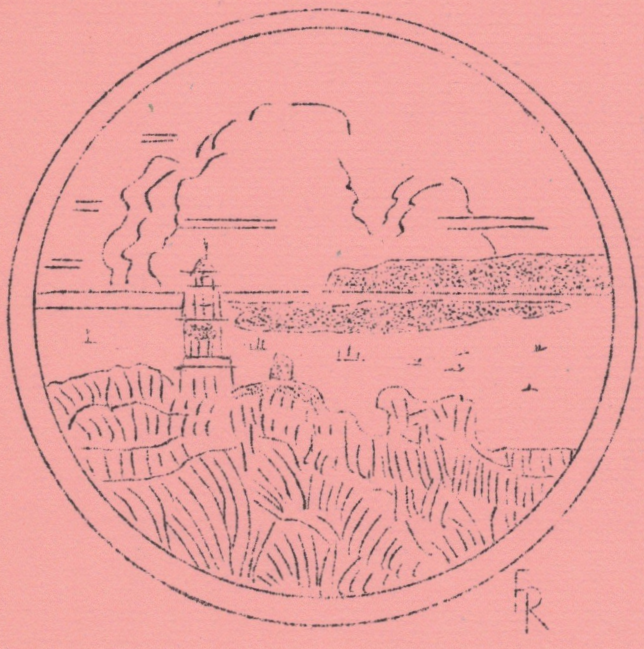
The ROUND ROBIN



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ROUND ROBIN

Volume 2 No. 12

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" A Pleasant Thought for the Year's End "

To be honest, to be kind - to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends but these without capitulation - above all, on the same grim condition, to keep friends with himself - here is a task for all that a man has of fortitude and delicacy. He has an ambitious soul who would ask more; he has a hopeful spirit who should look in such an enterprise to be successful. There is one element in human destiny that not even blindness can contravert; whatever else we are intended to do, we are not intended to succeed; failure is the fate allotted. It is so in every Art and study; it is so above all in the continent Art of living well. Here is a pleasant thought for the year's end or for the end of life: Only self-deception will be satisfied, and there need be no despair for the despairer.

From
(A Christmas Sermon, published in Scribner's Magazine for December, 1888, by Robert Louis Stevenson)

THE PROBLEM OF ESSENTIAL DYING

A Letter from Dr. Franklin Merrell-Wolff (*)

* * *

In the discussion of "Sleep and Death" (Section XLIX) it is stated: "If a man, while embodied, has not learned to integrate consciously the embodied with the disembodied levels of percipience, then so far as the personal consciousness is concerned, death involves entering a state like dreamless sleep." It is further stated that the resultant state is not an unconscious one in the higher sense but is unconscious in the personal sense except for a sort of dreaming consciousness organized along the lines of subject-object consciousness. This results in the radical interruption of the continuity of self-consciousness and the individual, as individual, has proved to be no more than a mortal being.

A reader of "Pathways" has brought to my attention the fact that the above thesis appears to be contrary to the general outline of after-death states as given in authentic esoteric sources, for in the latter a radical break of continuity of self-consciousness after physical death is not indicated, but the reverse. This point is a very important one and I appreciate its presentation. I can see how confusion could arise because of the very great brevity of the discussion. But a careful reading of the third sentence of the paragraph beginning on page 108 will reveal the fact that I was not speaking of death in the usual sense of dissolution of the physical body. That sentence states: "But it is a fact that I cannot too strongly emphasize that the essence of dying is not dissolution of the physical body." Next it is said: "Fundamentally, it is a change of level of percipience and appercipience." I think that with this point in mind we can clear the issue.

The discussion in "Pathways" is oriented, primarily, to death in the mystical sense and the effort was made to show that mere physical dissolution does not solve nor help to solve the problem of the mystical re-integration of consciousness. All too many among men seem to think that death, in the physical sense, will solve man's metaphysical problems, without preparation during life. This is a grievous mistake since, on the contrary, preparation for death is the most important business of life, in the ordinary sense. The state of consciousness, after physical death, being generally but one of effects does not afford a condition in which new causes may be set up. The process of the Second Birth must be at least started during physical life or there is no hope until a later embodiment when there is a new opportunity.

In the sense of "change of level of percipience and appercipience", physical death is no true death. The dropping of the physical body is scarcely more than taking off an overcoat. As a rule, it appears that the immediately following state, when not one of sleep, is essentially a continuation of the kind of consciousness known on earth with certain changes of content. A second death follows the exhaustion of the astral vehicle, leaving the man, in a sense, disrobed, but still having an embodied organization of consciousness. This is the consciousness like a blissful dream organ-

(*) Note: Dr. Franklin Merrell-Wolff is known to many RR readers as the distinguished author of Pathways Through To Space (Richard R.Smith, N.Y. 1944). He is a mathematician and philosopher, and more noteworthy still, an occidental scholar who has attained Recognition (Illumination) by methods which belong to the West rather than to the Orient. The Editor of the Round Robin, some months ago, addressed certain inquiries (which may be gathered from paragrah 2, above) to Dr. Merrell-Wolff, concerning Section XLIX of his book, and the present article is the substance of his reply, which we print as being of great interest not only to readers of Pathways, but to all students of esoteric subjects.

PROBLEM OF ESSENTIAL DYING, contd.

ized on the pattern of the subject-object consciousness. The esoteric teaching is clear on the point that this is a reward(or penalty) for the personal individual whereby injustices (pleasant or unpleasant) incurred during physical life are balanced. This period lasts until effects are exhausted and then, and not till then,the real death of the personal entity (the "I am I and none other") takes place. In the ordinary rebirth this particular "I am I and none other" is not born again. The psychical complexes which made up the old personality are reorganized to form the new "I am I andnone other" of the new personality. This is a radical interruption of continuity of self-consciousness and there is more than mere suppression of memory involved. The old John Smith or "I am I and none other" is gone and is not reborn nor does he dwell anywhere, save as a sort of impress in the astral light.(However, resurrection is possible by means of the Recognition or Mystical Birth in a subsequent life of the Inner Entity. This is a part of the meaning of the dark saying that through Realization man redeems his ancestors. But Nature does not bestow this. Man achieves it.)

I do not remember reading, or having heard, anywhere in the esoteric teachings the explicit statement that the real death of the personal entity takes place,not before, but at the conclusion of the Devachanic interlude. But the implication is there - for anyone who stops to reflect. And here there is a manifest break in the continuity of the personal self-consciousness. Otherwise, memory of past lives would be the rule and not the exception. The compound decay and reintegration of the physical complex which forms the personal entity involves continuity of what we might call the raw-material, but not of the organized structure, of personal consciousness. In this connection refer to the Buddha's discussion of the subject, especially in the Sutras from the Pali.

I said in "Pathways" that ordinary death involves entering a state like dreamless sleep. It is not identical with dreamless sleep, else there could not be the Devachanic dream. But something leaves the man that was with him during the objective life. This is the power of discrimination which is a projection from the Higher Man. It is this subtle part of objective consciousness which vanishes for the personal consciousness in the Devachanic state. It is this vital part of the empiric man that is veiled from the Devachanee as the consciousness of dreamless sleep is veiled from the ordinary personal consciousness. He who would follow this "Life-line" must, while living (in general) have achieved the power to shift from level to level of percipience and appercipience. Now, because of the "Life-line of Discrimination from Above, the personal self-consciousness of the objective physical man is not exclusively personal. Recognition or the Mystical Awakening effects a stringing of the personal self-consciousness upon the Life-line, thereby achieving the conditional immortality. The opportunity for doing this is during physical life, possibly a period immediately after death and in rare cases where the Devachan is so high as to fuse in something of the Turya or even Nirvanic. But, in general, it is not possible after physical death.

It is important to remember the helplessness of the Higher Man during objective embodiment. He is a prisoner of the lower man, escaping at times during dreamless sleep and after ordinary death. If the Higher Man achieves His possibilities during objective life, it is the lower man who renders this possible. The latter must cease to be the jailor, and this is really the whole meaning of the self-sacrifice of the Path until and unless the Great Renunciation is made. If the lower man makes the necessary sacrifices there is a great reward, though this cannot be the motive. The lower man achieves immortality and assimilates, as far as possible, the consciousness of the Higher Man. Ultimately the sacrifice is found to be insignificant.

PROBLEM OF ESSENTIAL DYING, contd.

Many persons are appalled by the esoteric eschatology. It is quite different from the traditional Christian teaching and certainly does require self-induced and self-directed work-effort upon the part of the individual. But, whereas the Christian eschatology offers the hope of being nothing more than a perpetual babe, the esoteric and true teaching opens a Way of unlimited possibility. Furthermore, no sincere effort is without fruit. To be sure, few may in any one life attain the highest possibility, for this is not easy. But it is not hard to break the power of the dream. He who cannot attain to Turya or the Nirvanic (fixed or not fixed) states may yet achieve the permanent astral and be born in a series of lives without the radical break in consciousness, although memory may be more or less blocked. And, also, failing this, he may achieve a Devachan without the complete break of the line of Discrimination in which case a certain continuity is retained in following lives, which is more than is true of the ordinary incarnations. No sincere student has the merely ordinary after-death state nor is subject to the radical discontinuity of the ordinary man. Further, there are Helpers who help those who help themselves - by self-forgetfulness and striving.

* * *

Further ideas which may throw some light upon the meaning of death:- We may think of the personal man as an encapsulated consciousness consisting of more objective and more subjective levels. Death in the ordinary sense is a movement from the more objective to the more subjective, but all within the subject-object type of organization. In this there is no radical break in the primary consciousness-pattern. Rebirth parallels the process in the crysalis in that there is a disintegration of the contents of the capsule, followed by reintegration. This involves break in continuity in the sense that we have a new personal ego with a new psychical-complex, but there is continuity, in the sense of psychical material and casual connection. We have , then, a series of personal egos, not tied together by personal self-consciousness. That justifies us in saying that, in the ordinary case, the personal ego is mortal. Now, the encapsulated consciousness may be viewed as a microcosm or differentiated monad in the sense of Leibnitz. In the ordinary condition its psychical sustenance is by, what we may call, osmosis from the superambient plenum of the macrocosm. In this case we will consider the osmotic process as equivalent to an unconscious process. Recognition, or Yogi Realization, is equivalent to breaking out a door in the shell of the capsule into one or more levels of Transcendental Zones. In this case there is an impact between two or more types of consciousness-organization. Shift of self-identity to the higher levels is equivalent to the attainment of relative immortality. This is an attainment for the personal man, as the Higher Man already abides in a much vaster order of duration. Cross-correlation during objective life between these two levels of consciousness mean that physical death results in the continuation of the reality-qualo, which in ordinary cases is lost by entering essential dreaming. The personal Ego attains participation in the life of the Higher Ego.

In the case of Recognition conscious ties are established between the encapsulated consciousness and the superambient consciousness in greater or lesser degree. In the terms of analytic psychology this is equivalent to reinforcement of consciousness in the sense that the latter is contrasted to the psychological unconsciousness. If for any considerable time there was a failure on the part of humanity to supply a certain number (minimum) of individuals who could achieve the break-through the unconscious would capture the encapsulated consciousness. This is a spiritual death - a real danger to our humanity. Life, in the unconscious sense, does not die, but the effort of Nature to evolve self-conscious entities would, to that extent, have failed. Doubtless, the effort would be repeated, but time is lost and there is much avoidable suffering.

* * *

Excerpts from the Correspondence of

J. Edward Morgan

(Poet, scholar, lecturer, esotericist)

To the Editor of Round Robin:

This is to acknowledge, with thanks, receipt of my copy of Round Robin ... With apologies for my incompetence, I want to make some criticism of the trend of the S.P.R. both here and abroad. It seems to me that science, as represented by both the English and American Psychical Research Societies, deliberately set out, not to discover the true cause of a mass of race-old and completely proven psychic phenomena ... but rather to disprove universally accepted belief, the foundation of all religions of the past, probably of the future also... How far would nuclear science have gone if the scientists of all the nations concerned had taken the attitude of the SPR investigators? The American scientists largely took for granted the reports of the Cuies, Becquerel, Le Bon, and of English, German, Danish and other scientists; they combined efforts and collaborated like intelligent human beings. They were not obsessed by a passion to disprove, but to learn everything possible, as quickly as possible, about atomic energy. If they had conducted themselves in the spirit of the SPR investigators they would still be wrangling, and the atoms would still be holding their mighty secret ... It was a great shock to many scientists, to yield their arrogant pronouncements on the nature of matter, but they bear up under it, sustained by their determination never to yield to the spiritualistic ghost. There official science makes its last stand. As one of them has declared with finality, "A ghost is the last thing I will give in to." God help him! §

Was not the report of Crookes, on Home and Florence Cook, supported by many similar reports of scientifically observed phenomena, such as those of Geley, Richet, Botazzi, Schrenck von Notzing - were these not sufficient for the SPR, as proof of the phenomena at least? I find in a foot-note to Darwin's Descent of Man, an item by Darwin stating that he had taken certain facts from which he deduced theories, from a book titled The Origin and Antiquity of Man, by Hudson Tuttle, whom he thought to be a great American scientist. In fact, Tuttle was but a

§ 'As to the alleged evidence for survival, we shall have to say that so far it is entirely mythological' (From press report of a recent address by the President of the American Association for the Advancement of Science. Ed.)

stripling farm boy, uneducated, who had not read a book on science, but was a spiritualist medium and wrote under spirit control. He thus wrote The Arcana of Nature, from which the great German materialist Buchner quoted freely in his Matter and Force - in his effort to prove that these two are eternal and indestructible and account for all phenomena, so that spirit does not exist. Yet according to Tuttle, his Arcana and other books were actually dictated by spirits of deceased scien - tists.

One would suppose that Darwin, and Buchner also, would have made inquiry as to the identity of Hudson Tuttle before using him so extensively as a source. But Sir Charles Lysle, eminent English geologist, who came quickly forth to buttress Darwinism with his mighty learning derived from the rocks, also grabbed the stone-slinging arm of this David for support. While lecturing in America in support of Darwinism, he made good use of a very long canvas chart, expertly and correctly painted, illustrating "Evolution From Star-Dust to Man". This panorama was the work of this same farm youngster, and was painted by him under spirit control to illustrate the evolutionary theory outlined in the Arcana. Lysle heard of this canvas and borrowed it, knowing nothing of its origins. Densmore, researcher for the ASPR, published these facts with a statement from Lysle himself. I don't know whether Darwin ever learned the truth about Tuttle or not, but Buchner certainly did. He lectured before the Turnverein Society (in Cleveland, I think it was), and theremet young Hudson Tuttle, age 19 years. Some one told him that "spirits" wrote the book for Tuttle, and Buchner guffawed loudly. Then he asked Tuttle to define "spirit". Tuttle replied, "You are a scientist and a much older man; suppose you lead off and define matter." There were no definitions given, either way. My notion is that Tuttle, 'ignorant' as he may have been, knew more about the nature of both matter and spirit than any scientist living either then or now. A later scientific guess, or discovery, is that the electrons, neutrons, and so on, are wholly immaterial and are purely mathematical points. Will scientists yet discover that in their atom-splitting they are freeing the Holy Ghost? Or Lucifer?

And here are some additional facts about Darwin and his friend Romaines. Romaines had in his house a medium - an aunt, I think. They sat at a table in Romaines home, and the table jumped about and rapped and answered questions, and Romaines in his amazement wrote to Darwin about it, asking for some scientific explanation. Darwin replied courteously enough, tho hardly curiously enough, it seems to me, for a man who had spent 30 years studying earthworms and their doings. He told Romaines he was not up on the subject of jumping tables, and referred him to Alfred Russell Wallace, and acknowledged spiritualist as well as a distinguished scientist. At the same time, without telling Romaines, he sent Romaines' letter to Wallace.

Now, the rest of this incident comes from a book by Wallace himself, which he wrote as a result of his American lecture tour. In it he gives an account of Romaines private seances. And it seems that Wallace had published some criticism of a paper written by Romaines,

and the latter attacked Wallace bitterly in reply, saying, "This is not the scientist Wallace who shares the honors with Darwin, but Wallace the muddled spiritualist" and so on, impeaching him on the ground that no one could be a spiritualist and a scientist at the same time. Wallace in reply reproved him for indulging in personal abuse, and then added, "It may be news to you that I have the letter you sent to Mr. Darwin telling of your own secret seances. What do you suppose I think of your behaviour in publicly condemning me for a belief which I acknowledge openly, while you hold the same belief secretly and are ashamed to acknowledge it?"

Now, coming back to Darwin, there is an account in John Tyler's Primitive Culture about a strange experience which Darwin had in Egypt. It seems that he too held a few private seances, selecting a graveyard and the hour of midnight for his purposes. We went down into Egypt like the Holy Family, and found there a Kaffir family one of whom was a medium, and one of whose members had just been buried. The Kaffirs made up a kind of dummy or marionette of wood and rags, and all of them, with Darwin, went to the graveyard at midnight and put this dummy on the grave of the deceased. Then, to quote Darwin "It jumped and danced and cavorted about like a chair or table at a spiritistic seance." He said he examined it carefully but could find no threads or strings attached, and could not account at all for its strange performances. "But there it was, under the full moon, at midnight! Pure lunacy!" So far as I have been able to find out, Darwin never again adverted to this experience, or made any attempt to acquire further information.

I remember when my critics threw at me Harry Price and his "exposure" of spiritualism in Englan; I came back at them with Harry Price as investigator for the SPR, and his experiences with a young shop-girl medium, detailed in Scientific American. "here seems to be, at last, genuine psychic phenomena scientifically attested", wrote the editor. That silenced the scoffers for one lecture at least. I warned them to remember Darwin, Buchner, Lysle, Harry Price, and Richard Hodgson, the Sherlock Holmes of the English SPR. The "exposure" of Blavatsky had not wholly burned up his wits. It was to him, thru the Piper mediumship, that Thomson J.Hudson came, jamming thru the crowd of spirits as he jammed into print with his fool book, The Law of Psychic Phenomena, doing mischief that many centuries must labor to undo. "This is Hudson, of Boston. I was a damned fool", he said.
"Yes" said Hodgson; "I know of you. Glad to make your acquaintance. You were a damn fool, you say? Anything else?"

And Hodgson might well have added that he was another one, for quite some time at least. And so was 'Billy' Sidgwick. He was so fearful lest the critics call him a spiritualist nut, or say that he and Hodgson were both 'in the trick'. You will remember how Hodgson reported Billy saying "They will say you were in the t-t-t-trick." This was offered by Hodgson as a test, after his death.

Excerpts con.

(Few minds are so richly stored as Mr.Morgan's with the personalia and anecdotes of modern spiritualist history. This movement, with all its follies and virtues, its social involvements and sufferings under persecution, its long list of distinguished names, still awaits a sympathetic and competent historian - in spite of the excellent work of Doyle and others... Mr.Morgan's running comment rings many a bell in the memory of older spiritualists and students of things psychic, and we hope to offer our readers more of his unusual and interesting writing. Ed.)

Round Robin readers who are interested in the Flying Roll are reminded that the Delta issue, vol. I, should appear in about 30 days. If you have material to contribute, please send it in at once - and if you wish to make sure of securing a copy, please order in advance (.50) A few copies of the Gamma issue may still be had. New purchasers are asked to state their occult affiliations, if any.

-- A Round Robin subscriber wishes the address of a dependable non-commercial psychic or medium, in or near Philadelphia.

-- A subscriber wishes to buy one or two copies of Flying Roll Beta, at $1.00 each.

Premium: Readers who obtain one new subscriber (1 year) for Round Robin will receive a free Huna pamphlet, or a copy of Letters to a Soldier. The former, by Max Freedom Long, F.H.F., is a concise summary of the Huna teachings, which have been running in Round Robin, and a very useful pocket companion for those interested in this subject. The Letters is not merely a war-time publication, but contains the basic ideas of spiritism and occultism, "written down" for the newcomer - as well as a basic reading list. By the RR Editor.(Regular price, $1.00)

During the first two months of 1947, there is an additional premium offer. For 3 new subscriptions (one yr each, at $3.00 ea,) RR offers a copy of Geomancy - The Art of Divination by the Element of Earth. This is a mimeo. compilation, about 30 pages, letter-page size, by the Editor of RR., regular price $2.00. Contains diagrams and tabulations, and is the only separate treatise on this subject now in print in English.

We call attention to the Occult Science Library Service, in connection with Sunflower magazine, at 15 No.Maryland Ave.,Atlantic City, N.J. Users of this service remit the full price of the book wanted, but this is refunded, minus 5 ct. per day reading chatge, if the book is returned in 60 days. Ask for their book lists - many useful titles.

HYPNOSIS AND THE PSYCHIC POWERS!

by

E.C. Krieger

That which follows is intended as an outline of two systems of training whereby, through hypnosis, practical everyday use may be made of psychical abilities. As with hypnosis, psychic phenomena have been much described and subjected to much experimentation. In my opinion, this experimentation has been meant to clarify the workings of the psychic abilities. Too little of it was planned to clarify use. The study of psychic phenomena reveals potentials. The study of hypnotic phenomena reveals methods, neither of them, alone, reveal understanding.

By psychic abilities I mean the application to ordinary affairs of a transcendent power that inheres in universal knowledge. The reality of universal knowledge may be inferred from mediumistic lore and the records of "spontaneous" para-normal phenomena: immunity to fire, psychic fasting, levitation, apports, teleportation, ectoplasm, "miraculous" healings, and the demonstration of para-normal knowledge (clairvoyance, etc.).

The data of hypnotic experiments reveals that there is operative a certain knowledge that knows how to do things that are, consciously, only rarely accomplished. This "know-how" is the penumbra of universal knowledge. Although disputed, as are accounts of psychic phenomena, it is demonstrable that such control as this is possible: the accentuation of the senses through suggestion, the control of physiological processes, the control of mental processes.

The phenomena of hypnosis, as well as the varying technique, are described so voluminously in literature that a resume would be redundant. The ordinary "talk sleep" routine is well known and widely practical. Reliable methods for self hypnosis are less well known. For this latter, the only literature I have been able to find are the books by Salter, preferably, and Hullander. Hull's work describes what the trance state as such is not. The anthology of contemporary Psychopathology includes some useful articles on the creation of artificial personalities, and tailor-made dreams, as well as others of general interest. These books are picked at random from personal preference. The Mesmer system is largely ignored by present-day workers, and is not put to use here. It does, however, seem to elicit responses only difficultly obtainable through hypnosis.

Two predominate methods for using hypnosis as a control for the psychic abilities are Mimicry and the Puritannical.

Of the two, Mimicry offers quicker returns and is especially adapted to amateur investigations. In Mimicry, use is made of the ability of a subject, led by appropriate suggestion, to literally identify himself as any other personality living or dead, and to exhibit the capabilities associated with that personality. Typically, the subject is identified as a well known actor. He is thoroughly indoctrinated with the actor's talents and characteristics through positive suggestion. That identification is linked to a key word which, through post-hypnotic control, becomes an automatic reflex in the waking state so that mere vocal or mental repetition will initiate the appearance of the artifical personality. With practice and careful instruction the talents are divorced from the acquired personality so that the talent alone may be exhibited.

HYPNOSIS AND THE PSYCHIC POWERS, contd.

Talents so acquired are not "stolen", all systems of education implant talents through tedious practice of words, scales and the like until the talent is an automatic reflex. Hypnosis implants a talent full grown. Mimicry is excellent for the acquisition of "mechanical" skills -- acting, playing instruments, etc. The creative skills -- composition in story, music, architecture - these are difficult to instill artificially. For that reason I prefer the Puritannical method which is far more prolonged and exacting but knows no limitations.

Another prime reason for favoring so exacting a proceedure as the Puritannical is the unreliability of verbal descriptions of subjective phenomena. This is not meant to imply that all information psychically revealed is false, nor that a given phenomenon was not subjectively experienced, nor that physical happenings at a seance do not take place. Specifically, the psychic manipulation of the world as we normally know it does not seem to be compatible with ordinary laws of behavior as we normally know them. And the descriptive terminology applied to normal events seems particularly inept when applied to the subjective.

As an example: a clairvoyant has knowledge of an event not occurring in his immediate locale. In reporting this, he may state that he "saw" the occurrence. Two possibilities are: (a) the actual process of "seeing" may have no close parallel in physical terms so the words used are only symbolical, an approximation, (b) the vision centers of his brain may have been veridically hallucinated (hallucinations are readily suggestible in hypnosis) so that he did, literally, "see" the occurrence.

As a pre-requisite to the training, I consider it essential that operator and subject both accept without doubt the reality of universal knowledge as attested by psychic and hypnotic phenomena. Another, that an exceptionally close watch be kept of all words and phrases used as directives, so that nothing be used that is suggestive of or reflects a prior concept of the manner in which an asked-for result be obtained.

Referring to the example of the clairvoyant, psychically revealed knowledge and experience are personal and subjective. In the course of translation from "inner" experiences to "outer" symbols (words) the subsequent description becomes impregnated with the peculiar character traits of a personal identity that is the summation of the objective and subjective experiences of a lifetime. The basic facts are true, but the reportorial work has been "slanted", often to such a degree that the "truth" revealed is false.

Stipulating the character of the words and phrases not to be used will be helpful in achieving mutual agreement upon those to be used. This entails a literal pre-programming, the construction of a working script to which the training sessions should adhere. By doing so, the operator-subject partnership has the opportunity and should not fail to discuss practically every word suspected to be ambiguous in meaning or embodying a pre-formed concept. Included in this, of course, is the study of psychic and hypnotic phenomena, and the sifting of the descriptive terminology.

Obviously, positive susceptibility to suggestion is a prerequisite. This presupposes training and practice in the ordinary methods of eliciting the trance and the evoking of trance phenomena. Further, automatic, unquestioning response to post-hypnotic commands is highly desirable. For it is this unique trait which is the prime means for initiating in the waking state an ability acquired in trance.

After the response to post-hypnotic suggestion is inhibited, especially when the subject knows or suspects such an influence is operative. This inhibition may

HYPNOSIS AND THE PSYCHIC POWERS (contd.)

appear as forthright refusal, an "I won't do it - you can't make me!" attitude which frequently degenerates into indecisive, "beat-around-the-bush" actions. Appropriate, self-evident corrective suggestions will largely negate this tendency.

A complication that may arise from the practice of passivity, the unquestioning response to post-hypnotic suggestion, is a tendency to extend that practice to become unusually sensitive to the ordinarily ineffective suggestions of everyday living. Careful instruction, in trance, designed to limit the primary commands, and to insure maintenance of personal identity should minimize this. Also it may be optimum for certain work to give self instructions in trance but desirable to present a normal aspect, this too may be accomplished by suggestions formulated to mark the trance characteristics with the wakeful.

Since indications point to the sympathetic, reciprocal influence of the physical and mental , an optimum start may be the establishment of permanent physical health. The following semi-specific instructions illustrate the manner in which this fundamental procedure is used.

As a resume, operator and subject, both practiced in hypnotic technique,have attained mutual unequivocal agreement on that which is desired. The objective is stated explicitly, the sense of each word and phrase understood. Both believe implicitly in the power granted by Universal Knowledge; they believe hypnosis to be a means of directing that power. They have prepared a working script.

First, the "build-up", the establishment, in trance, of the premise upon which all subsequent instructions are built. This to awaken a sense of the reality and possibility of that evidence of the data you and I accept as genuine (a recapitulation would be appropriate here), you know that the pulse can be varied, the breathing rate changed. You know that the course pf the blood may be directed, and the secretions of the glands altered. You know that profound changes may be caused to take place in tissues, bones, and organs of the body. From these accounts you know there is a power to which the change we desire (state it) is possible."

The build-up should be expanded and repeated, both in trance and out. From the establishment of the reality of a capacity for bodily change, progress to the desirability of that change: give before and after pictures, "sell" him on it - what it means to him in everyday living, the greater vitality in ordinary work and play, the more solid foundation for pending mental accomplishments. Then make a transition to: "I am going to give instructions which will be accomplished by a power you and I know to be real. You know the desirability of the change, you know the benefits you will gain. Every part of your personality desires this change. You will yield to it willingly, gladly, you have full confidence in the results. You know that they will be accomplished". This, too, may be repeated varyingly.

The demand for the intervention of the power of Universal Knowledge may be best if held to impartiality of time, place, and manner of healing. The instruction should be given feelingly, with confident,authoritative voice. Perhaps "I direct the power I know to be real to establish and maintain in this man a body perfect in form and function. Guide him in his daily living, his eating, his sleeping, his work, his play. He wants always to be healthy, strong, invigorous. He will cooperate in every way."

HYPNOSIS AND THE PSYCHIC POWERS (contd.)

Follow the healing command with constructive suggestions made directly to the subject. Stress in detail on the improvement in appearance. And, "when you are awake you will give no thought to the workings of your body. You know that all times you will be guided. Through this guidance you will know instinctively what is best to eat and drink. Past habits will not conflict. You will obey these instructuve promptings without question."

Instructions for initiating clairvoyance and clair-audience are more difficult to formulate; those for limitation, the production of ectoplasm, apports, and teleportation are still more so - and in order of increasing danger of physical repercussions. The path of mimicry (identifying the subject as Eusapia Palladino, perhaps) may be an easier one to follow at first.

To consider the psychic abilities, clairvoyance for example; any of the senses may be hallucinated, individually or collectively. It is difficult to prove the non-existence of a hallucinated dog to a subject who sees one. Whatever the basic nature of an event, knowledge of it may be disseminated by the veridical hallucination of one or more senses.

In trance, establish the reality of clairvoyance, through a recounting of actual recorded experiences. Point out and emphasize the unimportance of time and space as we know them. Tell the subject that when he desires to have conscious knowledge of some other place, person or event he needs but state that desire to himself, and the manner in which he is to know - "seeing", "hearing", etc. Give him a key word, which would when repeated be true hallucination (the post-hypnotic factor). He should be instructed and trained to be an impartial observer at such times in order to avoid personal coloration of that which is presented.

These systems I believe sufficiently flexible to all freedom of personal adaptation. In either, for the unskilful, the un-careful, the un-thinking, the danger potential for mental and physical destruction is high. For the skilled, the careful, the thinking - - a different existence.

* * * * * *

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* * * * * * * *

- Hawaiian Kuehu Treatment -

The Healing Prayer

I. The Literal Translation:

1. There the people of Hilo are thatching 2. The roof is completed 3. They trim till the thatch is well-trimmed 4. They scrape the earth to a solid foundation 5. The solid foundation is made. Stroke on stroke is cut the umbilical thatch 6. The house is completed, the grass is spread 7. The mats are rolled down 8. The builders are covered with their sleeping-tapas 9. They lie on their pillows, they sleep 10. They awake, arise, go forth 11. They provide the food 12. The fish, the water 13. They eat 14. The eating is over 15. They wash their hands 16. They come forth.

II. The Esoteric Sense (kaona):

1. The thatching of the house is the healing of the sick man, attended by his family. Hilo is the name of the land, but also of the night of the new moon, hence the beginning of a new period, a renewal. Hilo also means to roll together, as the strands of a fish-line, and this symbolizes love of wife and family (which aids the healer), as well as the affliction which is now united with the sufferer, but which the kahuna will 'unroll'.

2. The human house, the body, is 're-thatched'. The white tapa above the patient is a sheltering roof. 3. The pain, the fever, the various evil conditions are 'trimmed away'. 4. The last task is to establish the confidence of the patient in his new foothold. 5. As the umbilical thatch (over the doorway) is cut last of all, and tabu is removed and the house is reborn - so the treatment ends and the patient is reborn. 6. As cold damp earth is covered by grass, so is the uncleanness of disease covered over.

7. Mats are laid, visitors are welcome. Likewise the blessings of life are spread out before the recovered patient; he is presentable once more to all comers. 8. The builders are the healers; their
8,9,10 task is done, they can rest. Then they awake, rise, go forth. 11. They procure food for the ceremonial feast of house-entering, of re-entering the house of life, of the body, of restoration to friends. All partake. The eating is over. The patient bathes to wash away all evil. He emerges as a new-born dwelling.

* * * *

The above account is furnished us by Max Freedom Long, F.H.F., and is contained in "Hawaiian Kuehu-Treatment, by Theodore Kelsey, Honolulu, 1941 (mimeo., 12pp.). We hope to supplement this, in a later issue of Round Robin, by the account from the same pamhplet of the actual procedure in healing by the Huna methods.

Here, There, and Elsewhere

(Entertaining Variorum Comments of Max Freedom Long)

§§ ... One thing stands out more and more clearly - that the day is past when Illuminists can nibble off a bit of the loaf of psychic phenomena and eat that morsel by itself. We've done that sort of thing for a century of psychic research and have failed to get anything like a full meal. We can't nibble off the topic of telepathy and say that the answer to that is a transference of thought forms, without at the time biting off the crusty problem of telepathic communications which have arrived from polar seas to tell of things which had not happened, and which did not-happen for as long as three days to come.

§§ ... The doughty behaviorists get along fairly well in so far as plausible words are concerned, when they say that all consciousness is a by-product of chemical actions. But when some invisible polter-geist starts throwing stones at a certain house, and at no other in the vicinity, and keeps it up day after day, the absurdity of a chemical reaction in invisible nothingness, to produce all the evidence of a conscious entity at work ... Well, swallow the first camel and choke on the second gnat, or else don't be a behaviorist.

§§ ... There was the strange case of the Wyoming rancher who was a spiritualist of parts, and gifted with courage and imagination, if not with luck. He didn't ask his familiar spirits - he told them. They tipped the tables and were increasingly obedient. All went swimmingly well until one day the rancher took a shovel and dug a few feet of narrow irrigation ditch to show his spirits what he wanted done. He then pushed the shovel into the sod and ordered his spirits to continue digging the ditch. He was a man of will and dogged determination. He continued hour after hour to insist that his orders be obeyed. A neighbor stopped to observe and got a curt explanation. Passing that way a little later, he was interested to see the experimenter going thru digging motions, but without the shovel. Upon closer inspection he discovered that the experimenter had become mad. And he remained mad, recognizing no one, remembering nothing, and never ceasing to go thru digging motions except when falling asleep. - That was a most complicated chemical reaction to produce the consciousness of the mad digger ... or shall we leave the Behaviorists and join the spiritualists?

§§ ... Your crusade for the rescue of earth-bound, complexed and otherwise bewildered spirits is a most valuable and humanitarian activity. Did you know that an electrical shock machine of great power was constructed here in Los Angeles, to drive out obsessing spirits after the methods of Dr. Carl Wickland. It has not been in use because of lack of a good medium, and because no place insulated by sheet iron could be found (to avoid spoiling radio reception for miles around). But this project should be encouraged... Some fine day we may know all about this knotty business of obsessional insanity and multiple personality. Just now it has no visible silver lining, but it is within the range of a lively imagination to envision a day when obsessing propensities may be turned to good use. A number of cases are on record where the obsessing spirit was a great improvement on the one

displaced. Just as a matter of speculation, wouldn't it be helpful if Confucius, or Mary Baker Eddy, Joseph Smith, and Ascended Master Ballard could be invited to obsess the bodies of a few healthy but dull-witted citizens who could be spared without wrecking the country. Perhaps they might evolve between them a system on which their strife-entangled followers could agree.

§§ ... It is passing strange to note how many people there are who do do not believe in ghosts but would dearly love to see one. They wouldn't believe it if they saw it, but how they would love to have a look! Fie on us for a foolish and inconsistent generation! In almost no time we will be ghosts ourselves, and continue to ghost and ghost for more years than one likes to contemplate. All it takes these days is five seconds and a slight miscalculation at the intersection.

§§ ... I sometimes laugh to myself when I think of my Rotarian relative who passed over some years ago, and who was hopefully looked up by us thru the family familiar one windy seance night. Our familiar was gone some time, then came back to write angrily that he found the departed all right, but that he could not persuade him to come along to the seance and hold converse with us. He stubbornly insisted that "he didn't believe in ghosts and such foolishness" - which for a bright ghost just across and inducted into the heavenly version of Rotary, was unexpected to say the least - or was it? He is the second one we have found who was that way...§

§§ ... For a long time I have had in mind to root for the project of teaching all the living and the dead some common language, such as Esperanto... Twenty years ago when I was living in an old house in Honolulu, something would shake my bed and awaken me every night. I tried to talk to the intruder with a little faltering German, a few words of French, and a little poor Hawaiian; I even read a message which a friend transcribed for me into Japanese and Chinese, tho probably no living Oriental would have understood me, but could get no response. Finally I called in a psychic friend, and we sat in a parked car thru a long semi-moonlit evening, watching the house. Eventually she saw a gray man with a beard and a doctor's bag arrive from nothingness and enter the house thru the locked doors. The bed shaking continued in contest form each evening, and invariably I had to admit I was worsted and turn on the light full glare. Not until I moved away was I able to resume sleeping in the dark... Four years later, in New York for a few nights, the bed shaking was resumed, and again in Laguna Beach, fully ten years later... When I go across I intend to look up the old gentleman and see if he can be made to understand the deaf-mute sign talk...

Your article on the absurdity of the cult of secrecy in our circles ... An adult keeps his secret and preserves it inviolate by the logical process of letting no one know that a secret exists -- not by carrying a banner proclaiming secret knowledge ....

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§ (It is common report that there are people on the 'other side' who do not believe that communication with our plane is possible, and others who are violently opposed to it - a carry-over, usually, of earth opinions. The noted sceptic Frank Podmore is said still to be unconvinced, tho now many years among the departed. Ed.note)

(Quotations in this article are from correspondence and were not designed for publication by Mr.Long).

The Coming Catastrophal End of Our Civilization

by F.G.H.

At times I have a sense of prescience, and can see as if in a film events of major importance. This enabled me to foresee the rise of Hitler, World War II, its time, duration, and results as early as 1923. In February, 1945, six months before I knew anything about the development of the atomic bomb, I saw world war III, its time, duration, and results. Here they are, for those who read as they run.

The time: 1960, plus or minus one year. Duration: one week of atom-bombing and a month of war with other means, followed by years of general anarchy. The result: every city and town in the major nations destroyed, 150 million casualties, of which 120 million in the first week. Dis appearance of all national governments, which will later be replaced by a decentralized world federation in which every group is autonomous in all matters which concern it. Everyone except a few outlaws has world citizenship.

In 1902 a man who must have been an Initiate gave me a preview of the happenings of this century. Even at that time he described the descent into barbarism, the series of world wars and the destruction of our civilization. I was too young then to grasp all that he said, but enough remains in my memory to make me realize he was at least %80 right.

Coming events cast their shadows ahead. I know of several who have in dreams or visions found themselves transported into the scenes of the coming destruction. Such visions are incomplete, simply because the see-er is right in the middle of events. These persons have a sense of the imminence of the catastrophe. But the cognizance of time is one of the most difficult achievements of the astral world.

The reasons for this catastrophe are clear to thestudent of esoteric history. There are two types of men, looking and often acting alike, but differing fundamentally in make-up, far more than wolf and dog. One type is selfish, I-conscious and predatory, the other is unselfish, we-conscious and cooperative. These two types have battled from the beginning, the WE's building up civilizations and the I's taking over and destroying them - from the first atomic war of 3 million years ago, which finished the civilization of MU to the Ragnaroek catastrophe of 225,000 years ago, which nearly destroyed this earth and finished the climb of Atlan. After that, the WE's (Cro-Magnon)went into Europe, and built up the Nordic civilization later destroyed by Charlemagne. In South America they founded the Inca civilization, and in Asia those of India and China. The I's migrated to Africa, Egypt, Asia Minor, and Central America. The civilizations of the I's were always destroyed by internecine strife, those of the WE's from outside. Events now impending are another culmination of this struggle; the indications are that the I's will destroy cooperative civilization, but that the WE's will save enough to rebuild it quickly, excluding every Greedy One from positions of power.

Many are warned and advised now. Move to places of refuge and store enough equipment to make continuance of the valuable factors of our civilization not too difficult.

- L O C I C R I T I C I -

(Selected by permission from the correspondence of Professor Charles J.Ryan, M.A., D.TH. Department of Graduate Research, Theosophical University)

Dear Frater:

Many thanks for the various pieces of information received from you lately ... Of course the Kareeta "space-ship" is the most extraordinary and I cannot tell what to think of it, tho I have read the various reports and have discussed it with several of my colleagues. I hope it will not make the whole subject of 'phenomena' ridiculous in the eyes of people who are approaching the boundaries of the occult, but as it professes to be not an astral visitation but a physical one this may take the edge off some criticism. But the fact that a medium professes to communicate with these visitors is sure to arouse suspicion - those of us who are in the occult or Theosophical tradition must be like Caesar's wife, above suspicion of undue credulity (1)... H.P.B. says there are planets within our solar system that are not detected by our senses, but how a physical 'Kareeta' could come from one of these is not so clear. (2) One of the Mahatmas says we shall discover distant celestial objects by heat, but does not say that they are solid or astral. We have already found some dark stars, but they are wholly physical (dense matter)... The idea of some things exploding when passing from one dimension to another is a good one (3), and when Fort talked about things falling from an imagined celestial ceiling, he might subconsciously have had the next dimension in mind. He almost always objected to dragging in the psychic. There is some vague astronomical tradition of a small planet between us and the moon, but it is not confirmed. The asteroids are all small and it is believed they cannot support an atmosphere; 'Kareeta' could find no possible accomodation on any asteroid. .. Speaking of gravitation, let us remember that Newtonian gravitation has been superceded by 'properties of space,' a more spiritual point of view. But Newton only said bodies acted as if they were attraced; all he dared to give were certain laws such as that of the inverse squares, and modern theories fit the facts more accurately. When H.P.B. and others speak of the opposite conditions of "attraction and repulsion" polarities, they are using general terms

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(1) In the interests of accuracy, the medium made no claims of any kind, except that he received one clairaudinet message. In this, and in subsequent trance communications, the Controls (communicating entities) asserted that they were in brief and occasional contact with the "Kareeta"... (2) The controls asserted, as does an Adept of our acquaintance, that materialization into dense matter would be a fairly simple matter. (3) Professor Ryan's reference is to an assertion by one of the trance controls, that such explosions were a common phenomenon.

which had to be employed prior to many modern discoveries.. I notice that the VAU communicators (RR 3 vol 2) speak of the density of the ether; this of course is a completely outmoded figure of speech. "Space" acts as if it had many properties, but they are not properties of even the finest grade of matter. "Ether" is a good word if it is not used to imply any kind of tenuous matter possessing physical properties.

The principle which offers the most serious obstruction to the spiritualist theory, is that of the complex nature of man. According to philosophic Hindu or Tibetan teachings a man remains as he was on earth for only a very short time after his death. The body of course is separated at once, but the inner man begins to do the same in a short time, until a completely subjective state is reached, when the "garments of the soul" are removed or vanish. Calling back the personality in Kama Loca while it is divesting itself temporarily of those "bodies" which are of use in contacting lower planes, retards the natural and necessary process." (Professor Kwan goes on to contrast the naive objective picture of the next world, as held by many spiritualists, with the wider vision of seers and Adepts. He considers that Lord Dowding, tho he has a broad concept of cosmic facts, does not really face the problem of man's complex nature; and he thinks that the experiences and ideas of Yram, author of Practical Astral Projection, are on the whole very true and significant).

(Professor Kwan also encloses, with permission to print, a memorandum from Miss Ella Young, author of Flowering Dusk and a distinguished literary figure. She writes, on October 25th last, as follows):

"Space ships! I believe I saw one in the early part of 1927. I was living in the Casa Madrona Hotel, Sausalito. Sitting outside the hotel one morning, thinking of nothing in particular, I saw a cigar-shaped airship shoot out from a cloud beyond the Bay and across the sky toward Tamalpais. At first I thought it must be a government airship but soon changed my mind.. It was not shaped like the Akron - it was long and slender, of a yellow color, and travelling at great speed. As it came opposite to me it seemed to progress by contracting and elongating its body. It was tenuous, and I came to the conclusion that I was witnessing a psychic phenomenon. Much later I read, in Taos, the Book of the Damned, that Charles Fort had collected many instances of such airships. I believe that these ships come from a world fairly close to us - a world invisible. The inhabitants know of us. They have spirited away humans and even whole ships with their crews. In 1902 I think they dumped a whole cargo of sea serpents and prehistoric animals on our earth, and they may have something to do with showers of frogs and curious inanimate objects.

"On Sunday last, October 20, I saw a most brilliant light break out for a few seconds. It was not a meteor. It was shortly after sundown, and the light was not from a burning plane. Nothing visible fell toward earth. I have just heard a man say that on Decoration Day he saw a terrific blaze of light in the sky. It was of a round shape. What I saw was just a bright blinding sheet of flame - then nothing. Possibly a space ship exploded."

AFFIDAVIT of record with the County Clerk of San Diego Co., Calif. Book 1013, page 325.

I, Ralph F. Cooper, former owner of a petrified foot, declare as follows: That on or about March 12, 1927, in the city of San Diego, another man and I were to clean a home. A few days before cleaning the home a petrified foot was given me and me alone for said services. I carried the petrified foot to my house but no event of a psychic or spiritual nature happened until a few days later. The other man referred to and myself were resting in the house we were cleaning when suddenly we were startled to hear strange and unusual sounds. They were heavy thuds, hollow noises, as if an unseen person were trying to communicate with us. They could not have been and were not sounds of a material quality. When first heard they seemed tobe distant, but kept getting louder, as if an unseen person were walking on the cement pathway around the house. We did not see any ghost or spirit. I sensed an impression that the former owner of the home, who was dead, had returned to her residence. We listened to the noise for a while, then hurriedly left the place. The owner of the home offered me use of the place rent free on account of the experience but I did not accept. Whether the sounds were made by anyone connected with the petrified foot I do not know, but I believe the happening is what some call a spiritual manifestation.

(Signed) Ralph F. Cooper

Subscribed and sworn to before me this 12th day of April, 1940. James T. Morris Jr. Notary Public in...etc. Recorded at request of Gerald F. Cooper, April 12, 1940. File 17853.

Altho the foregoing affidavit omits nearly everything one would particularly like to know, it is certainly an unusual document to turn up in the public records. We are indebted to Mr. James Opdycke for its discovery and for bringing it to our attention.

Use of the Pendule

Paragraph from letter by Mr. A. Lee Milligan, (703 E. Jackson St., Attica, Ind.)... "The article on 'Pendology' was quite interesting. I have experimented quite a bit and for me the pendulum works correctly. I have experimented on men and women writing their names on identical papers, turned them upside down; the pendule will swing clockwise for a man's writing and counter-clockwise (negative) for a woman's - it works every time. You can hold them (pendulums?) and have some one else concentrate on the movement and it will work as he wills providing he can really concentrate."

(This last sentence is extremely important if it can be verified. Mr. Milligan apparently means that each person must write his or her own signature; that the experimenter will then hold the pendule and it will swing in a manner to indicate sex; and that if the experimenter holds the pendule, not over any particular object, and if another person then tries to direct its movements mentally, the pendule will respond. This would appear to be either telepathic or psychokinetic in nature, and if borne out by sufficient experimental data might be very valuable as contributory research to these two problems. We hope some of the RR readers will investigate this telepathic or telekinetic effect, keeping an exact and complete record - and let us have the results, whether positive, or negative, or merely confused and difficult).

KAREETA Problems Again

The curious and obstinate insistence, of at least two trance communicators (mediumship of Mark Probert) that the "Kareeta", alleged space-ship, came from a 'planet' which is in a "fourth-dimensional condition" and not detectable by present instruments, but only about "10,000 miles distant from the earth" - these statements have been much derided on 'our side', and neither confirmed nor denied by the majority of the Mark P. communicators, most of whom (with the exceptions noted) profess to know nothing definite about the matter. We are lately in receipt of a letter from Mr. Jack Tate, well-known to most RR readers; his comments illustrate the many angles and complexities of the problem, which is probably unsolvable at present - but cannot on that account be given up altogether. We quote in part:

"I have been over this with R.J. who is a capable occultist; he agrees as to the objectivity of the apparition, but is not in a position to evaluate the seance communications. (About the "10,000 miles") The cellular theory (that we live on the inside of the globe) brings up some interesting points; this was first brought to attention by Bacon and is now printed as a public lecture by the Rosicrucians -also taught as a fact by Koresh... Also I remind you of the data concerning the 13,000 year-old ms, according to which there are three grades of humanity, located below the surface, on the surface, and in a sphere above. The population of each of the strata is conditioned by the development of the strata themselves. Those who leave the surface stratum may incarnate in either the upper or the lower sphere. The higher sphere is said by this ms. to possess a higher vibration rate, or a finer form of matter, so that it cannot be detected by instruments. However, radio and radar apparatus has detected obstructions of some kind. The ms adds that astronomers of the upper stratum can learn far more than we about the nature of the universe." (Physicists will concur that about %30 of the sunlight, including much of the ultra-violet, is cut off by the ozone layer; an astronomer 50 miles up "would be like Galileo with his first telescope". Ed.note).

"A fragment of the ms also states that at a future time the world will approach chaos, and millions of wicked and obstinate persons will not again incarnate on earth, but only on a lower planet (Dragnet, the Dark Planet) which will appear from behind the Moon. The occult world has long known of this dark planet, and it is mentioned in the ancient Mysteries."

Concludingly, ladies and gentlemen, we repeat (hoping for the last time) that the "Kareeta" was not a canard, not a hallucination, not a huge bird carrying tail-lights, not a bolide with a steering wheel, not a US airliner cavorting around half the night (flapping its wings), not the Great Horn Spoon, not any plane or dirigible known to any observer - For Why? If you-all will will take the trouble to read even the 3-4 pages printed about the K and allow for the facts given you, you will see for-why. What's the use of printing data if nobody will read them, orticially?

- One Christmas Morn -

One Christmas morn, before the moon was gone
  I heard the voices that foretell the dawn,
And they were like bird voices and the stir
  Of wings and leaves arustle - things that were
Just wakening then, and yet articulate
  Of rumours brought as from a foreign State,
Empires of sleep and provinces of dreams.

And one spoke whisperingly - "At first it seems
  "So dark here, that no dawn will ever shine."
And then the next - "I looked me for a sign
  "And heard a sound of going in tree tops."
A third said - "Lo, the Voice that never stops
  "Counts the indifferent measure of the years.
"Soon shall they eat and drink up joys and fears,
  "And e'en the memory that man hath been."

Most sorrowfully these grave words entered in
  With wakening sense; whereat I heard one say -
"If so the true love-spirit of this Day
  "Were to abide, and die not, only this
"Would spell out end for sorrow and the kiss
  "Of Grace of God descendant"- through the mist
The matin-bell spoke faint and far away,
  Crying - Peccavimus! -

M.L.

Used Books - Announcements - Miscellanea

Survival of Man, Lodge. Moffat, Yard & Co. 1909. Fair. $2.00
Survival of Man, Lodge, Doran, 1909. Fiar. $1.50
Drama of Love and Death, Carpenter, 1912. $1.00. Science of Peace. Bhagavan Das ("Exposition of first principles of the science of the self). 345 pp. Glossary. Theos.Pub.Co. 1904. $2.00

Apparitions and Haunted Houses. Sir Ernest Bennett (Oxon.). 1939. 396 pp., good condition. $3.00... Whence? Whither? Why? Augusta Gaskell. 1939. 312 pp. $2.50 (good con.) Proofs of Life After after Death. A collation of Opinions. compiled by Robert J. Thompson. 1908, 4th Ed. 365 pp. $2.00... Vital Message.Doyle. 164 pp. $1.00 .. After Death, or Letters From Julia. Stead. 4th Ed.1910. some pencil marks. $1.00 ... New Revelation, Doyle. 1918.121 pp. $1.00 .. Simplified Scientific Astrology. Heindel. 9th Ed.1928. $1.50. .. Telepathy and the Subliminal Self. P.O.Mason,A.M.,M.D. 1899. 336 pp. $1.50 .. My Adventure into Spiritualism. E.Lee Howard, D.D. 1935. 181 pp. $1.50. .. Nostradamus Speaks. Rolfe Boswell. 1942. 361 pp. Good con. $2.50. Please add .05 postage to book orders.

Egerton Sykes, 9 Markham Square, Lon. SW 3, is in quest of information concerning Ignatius Donnelly, author of Atlantis, to be used in connection with a forthcoming edition by Harper. (1) What books did he write, when and where published? Unpublished writings? (2) What turned his interest to Atlantis? (3) Did Miss Eleanor C.Donnelly,who wrote a poem on Atlantis, write any more? Is the full text of the poem available (4) Are any of his descendants alive, and have any of them taken an interest in Atlantis? (5) Any other relevant biogrpahical details, including portrait or photograph. RR readers who have any of this information, please write Mr.Sykes, or the RR Editor.

Dorothea Frood informs RR that she will be obliged to postpone the instruction offered by her in the use of the pendulum. Announcement later.

Geomancy, or the Art of Divination by the Element of Earth. Mimeo., 24 pp., 8½ x 11". Compiled by Meade Layne. $2.00.

Letters to a Soldier, 4th printing. Elements of spiritistic and occult knowledge, with reading list. Mimeo, 35 pp. 5 x 8". Meade Layne. $1.00.

Both of the above booklets are for sale by Talk of the Times, Box 128, San Diego,4,Calif., or by RR.,3615 Alexia Pl. San Diego.

Subscribers who send Canadian currency, please note, the dollar is rated at .93 U.S. currency. For buyers of English publications: £ 1 (1 pound) = $4.05. 1 shilling,=.20 1 penny = .02 11d = .19. 20d=1s

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Reviving the Dead: Contains article on work of Russian scientists in reviving the dead (Ella Winter); My Rendezvous with Death (Dr.G.W. Keeley); 19 other articles on related subjects. 65 pp.,paper. Order from Chas.E.Heuer, Rte.1, Box 429, Eureka, Calif. $1.00 per copy.